



# A PROGRAM *for the* CITY CHURCH

Department of City Work  
Board of Home Missions and  
Church Extension of the  
Methodist Episcopal Church



## THE COUNCIL OF CITIES

**T**HE Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary and the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

# A PROGRAM FOR THE CITY CHURCH

By

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Board of Home Missions and Church Extension  
of the Methodist Episcopal Church

HE does most to Christianize the world  
who does most to Christianize America,  
and he does most to Christianize America  
who does most to save our cities.

—Josiah Strong

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OF THE METHODIST EPISCOPAL CHURCH



## FOREWORD

The modern city presents the greatest challenge before the Christian Church. In the great centers "where cross the crowded ways of life," the need of a living faith in God is manifest every minute of the day and night. And as yet the Church has been unable to meet this need in any adequate manner. Must the Church admit defeat and give up hope? This is not necessary. Indeed, it will not be done. Jesus Christ must be so presented to folks that they will accept him and the blessings which come from life lived in accordance with his teachings.

The Methodist Episcopal Church has long recognized the need of a more scientific study of the American city and a better alignment of its forces in city work. But not until 1916 was there any definite move made to meet the situation. At that time the General Conference of the Methodist Episcopal Church in reorganizing the Board of Home Missions and Church Extension provided for a Department of City Work and defined its functions. In brief these are:

The Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church shall further in every practicable way the organized religious and social work in places having City Societies.

It shall promote the organization of City Societies wherever opportunity offers.

It shall aid in making surveys in our cities with special reference to the religious conditions of foreign-speaking peoples, the necessary changes in the location and adaption of church buildings and the relation of the Church to needy and congested communities. It shall also aid in the organization and development of adequate religious centers in the heart of great cities. It shall administer such appropriations as shall be committed to it by the Board.

All City Societies duly organized shall report annually to this Department their requests for appropriations, indicating the special purposes for which grants are to be used.

All appropriations for work in cities shall be made to and administered by the Department of City Work. The amounts thus designated shall be paid to the Treasurer of the Conference Board, except where there are City Societies duly organized, and in active operation, in which cases all appropriations shall be made to and administered by such Societies, drafts in payments of such appropriations being sent direct to the Treasurer of the City Society.

All City Societies shall be auxiliary to the Board, and shall make each year to the Department of City Work a detailed statement which shall include (1) Number of ministers or missionaries supported in whole or in part, the amount paid to each, and the kind of work in which each is engaged; (2) Expenses of administration; (3) The total amount raised by the Society and how expended. The report shall also include such other items as the Department shall require. The summary of such reports may be published in connection with the annual report of the Board.



The pages which follow are a part of the results of four years' work of this Department, under the leadership of the Superintendent, Dr. Melvin P. Burns. The survey of Home Mission fields for the Centenary of Methodist Missions necessitated a careful study of every city in the United States. It also gave opportunity to discover causes of failure and reasons for success. Out of his own experiences and what this survey has taught him, Dr. Burns has spoken. He brings the consensus of opinion of those city missionary leaders throughout the country with whom he has labored and counseled.

In addition to the meetings each year which he has called of the Council of Cities of the Methodist Episcopal Church, a gathering of some eighty city pastors was held during the summer of 1919 at Drew Theological Seminary, Madison, New Jersey. Here these men who were to man new Centenary projects in the cities studied together out of the experience of all the best ways for making the Church in the city effective. The results of this conference are given in the section on Programs for Type Churches. The section on Program Outlines for the City Church gives in detail many of the items of this program. Altogether the booklet places in the hands of those laboring to bring in the kingdom of God in the city material which is both suggestive and practical. It is sent forth to be of service to local church workers. That it will prove to be of large usefulness seems certain. The city must be saved. Every help towards that achievement is therefore most welcome.

RALPH WELLES KEELER



## I.—A PROGRAM FOR THE CITY CHURCH

The United States is rapidly becoming a nation of cities. Already one half our population is living under urban conditions, and the cities are rapidly spreading into the country, giving to rural life city characteristics. The modern city is persistently dominating the country and dictating the policies of the world. It is the heart of civilization, the source of social customs, the seat of commerce, and the home of arts, science and literature. The country thinks in terms of the city. The city is, therefore, strategic. The church in the city is, likewise, strategic. If the city is to control the nation, Christianity must control the city. Here it is that religion is put to the test, and here it has its greatest opportunities for permeating with its uplifting influence not only the city, but through the city, the nation as well.

The gravest question of our times is at hand. Is Christianity sufficiently vital to maintain itself as a dominating factor in the world's great centers amid the highest forms of civilization which Christianity itself has created? In the past under these conditions it has proven unequal to the task. Corinth, Athens, Rome, Paris and Berlin have all in turn brushed Christianity aside and refused its directing agencies when they became dominant in the political, economic and commercial life of the world. London was ready to discard Christianity as a vital force when the Great War began. And in the Atlantic seaboard cities of America the Church was losing its power. The Kingdom forces of the Man of Galilee were exercising but little influence in New York, Boston and other great cities. Pleasure, profit, politics, luxury, lust, commerce, industry, together with a multitude of like powers and passions, had eaten the heart out of the Gospel challenge for sacrificial living and service. Men heard and heeded every other call rather than the call of the Infinite. His call was falling on dull ears.

Plainly and unmistakably God has not, up to this present hour, made a comparable redemptive deliverance to the life of the city through the organized Christian Church. The Church has thus far failed so to link itself with God and adopt a passionate, sacrificial, everyday evangelism as to enable it to minister in an effective way in these densely populated centers. With the pressure of reconstruction and a realization of the peculiar and complicated situation of the Church in the city comes the imperative demand for a new church program which will register in the social, economic, moral and religious life of the community. The failure of the Church has been largely due to the lack of a comprehensive, farseeing program which was adaptable to the everyday needs of the people. The Christian Church has been trying to serve in the strategic centers of the nation with a program suited to the simple conditions of fifty years ago.

The new situation is a difficult one, complicated by great populations, crowded conditions, many nationalities, and peculiar industrial environments. Fifty years ago there were only forty-five cities in the United States of over twenty thousand population. To-day there are two hundred and eighty-five. For the last forty years the rapid growth of the cities has been phenomenal.



Since 1870, New York has increased in size 270 per cent; Toledo, 660 per cent; Chicago, 830 per cent; and Los Angeles 3,750 per cent. In the last census decade the urban population of the country increased 35 per cent. These changes have been caused by the great industrial expansion of the times with its concentration in large centers. So complex is our present economic life that a single office building in the city of New York houses daily fifteen thousand workers, a veritable city in itself.

This constant influx into the cities has made it necessary to replace the single dwellings with great apartments and tenement houses of from five to fifteen stories. Formerly people in the city lived in big houses with plenty of light, room, and air. Now, with the coming of great industrial plants and business to the city, large numbers of people pour in to fill the demands and are crowded into the same district where a comparatively few people lived previously. Small houses of six rooms are divided to make living accommodations for as many families as there are rooms. As many as twenty families live in one house, and life in such ill-ventilated, ill-lighted, poorly-furnished, crowded rooms is not conducive to a decent standard of living or morality. Anywhere from seven to eleven persons may live in two rooms and even six in one. An investigating committee in the city of New York a few years ago found a block in Manhattan Borough whose density of population was one thousand two hundred and sixty people to the acre, that is scarcely six feet square to a person. The figures showed that such congestion was increasing to an amazing degree. The narrow streets where the children must play, and through which this mass of people must move, and where all must find what air they breathe, are overcrowded and choked.

This crowded condition of the city, with the attendant moral, social and physical evils, is another important factor to be faced by the Church of Jesus Christ. It must do something to offset the dissatisfaction, misery and temptation of people who spend their working hours in hard or uninteresting labor, and their leisure hours in such sordid surroundings.

The whole environment of the city has changed in the last fifty years from the simple life with its regular duties, in which the home played so important a part, to a complex social life with rush and competition making incessant demands on all classes. The orderly busy days, with quiet evenings at home and perhaps a few neighborly callers, have given place to days spent in the midst of noise and confusion, surrounded by hurrying crowds, and filled with labor in which speed is the keynote. Then come evenings marked by gayly-lighted streets, jostling crowds, the movie, the theater, the music and dance hall—all offering amusement which will help one to forget the hard tasks of the day. The disintegrating forces of the city are highly organized, and the subtle powers of evil are ready to lure the unwary from his path, while the ordinary homes of these sections have nothing to offer after the day's toil is over.

The old type of family church in the city plays little or no part in the lives of these masses of population. In so far as it has been kept alive in the past it has thriven mostly by the influx of rural folks who were in touch with the church in the country. In practically all our city churches a large proportion of the membership has been gathered from people who were born and raised under rural conditions. The reason the church has failed is that, the city has grown and the church has refused to adapt its program to the changing life. In other words, the city church is old fashioned, and reactionary



in procedure. There is no present demand for the church in the large city. The multitudes would scarcely miss it if it were withdrawn entirely. This demand will have to be created, and it cannot be created until the church is so reconstructed that it will supply the needs of the people. The church must get into the consciousness of the population. Until it does, it will be of very little use to the city in the way of a leavening and directing force.

Another fact of paramount importance is that the type of people crowding into the city to-day is radically different from that of fifty years ago. There is a far greater proportion of foreign-speaking people in our cities now than ever before. Twenty per cent of our large cities are over seventy per cent foreign-born or of foreign or mixed parentage, and seventy-two per cent of all the foreign-born in the United States live in urban communities. Statistics show us that, whereas less than one per cent of the foreign population of the country fifty years ago came from southern and southwestern parts of Europe and near-Asia, now over thirty-seven per cent come from these sections. In 1910 seventy-five per cent of all the Russians in this country, sixty-three per cent of the Poles and Italians, and sixty per cent of the Czecho-Slovacks, Austrians and Hungarians lived in the city. These people bring with them different customs, traditions and ideals from the former northern European immigrants. They have come largely from rural sections and after coming here, have gone into crowded districts where conditions are different from anything they had ever experienced in the home land. Their homes are necessarily not American. They have a much lower standard of living. These new people are making the constituent elements of our cities of an entirely different type from the old city. The Christian Church has been trying to use a program fifty years old which was adapted to a comfortable English-speaking community or one of Anglo-Saxon tendencies, and has failed. It now finds itself wholly unable to minister in a comparable way in the midst of these massed polyglot districts where complicated home, industrial and social conditions threaten to submerge the higher ideals of the people.

These new folks are hard to reach. The recent immigrants are mostly people from Catholic countries or Jews. The Protestant Church is apt to question whether it has any right to convert them from their native religion. However, these people largely drop out of the influence of the Catholic Church after coming to America. Many even are so antagonistic to the customs and demands of the church in the homeland that they become free thinkers, atheists and agnostics in this country, and have nothing to do with any church. However, Protestant missionaries in Italy say that they find eager supporters for the establishment of Protestant missions among the Italians who have been to America, even though they were probably not avowed Protestants while here. Regarding the Jews, it is said that in the city of New York, where there are more Jews than in any other place in the world, not more than one in eight is connected in any way with a Jewish synagogue. The majority of our new immigrants are not favorably inclined to any church. If their previous experience has been such that they are not responsive to the concerted efforts of their own church, how can an indifferent attitude, or in a few instances a feeble effort on the part of the Protestant Church be expected to draw them to Christ?

The industrial groups are also not reached by the Church. The Church has not been willing to preach industrial righteousness and democracy, and has at the same time, to a greater or less extent, catered to the moneyed class.



The working people have had some grounds for believing the Church was disinterested in them and friendly to the moneyed class, for it has taken a neutral position when social and industrial issues were at stake. In Christ's time the poor had the gospel preached to them, but most of the congregations in the churches of the land now are not made up of the poor. The regular attendance of the poorer working people is not easy even if they have the desire. Because these people live in a different environment, their children are brought up on the street with the ideas and ideals of the street. Therefore, the Church must offer them something more than an ordinary family church program with a purely individualistic evangelism. The Church must wake up and aggressively exert itself to reach these groups of people. There is need that it inquire what must be done to recruit its losses both in numbers and prestige, or at least how to make a stand in the changed environment.

The indictment against the Church in the city is not only that it has failed to adapt itself to the pressing needs of these new incoming peoples, but that it has often played the coward and retreated in confusion from the field. In most cases the Protestant Church has been in full retreat before this incoming population rather than standing its ground and enlarging its efforts to meet their needs. It is retreating from the difficult places where it was necessary to fight for an existence and going out into the suburbs where churches are easily prosperous in their work. For example, as many as one hundred Protestant churches have moved out of New York City below Eighteenth Street in less than fifty years, and fifty-nine have sold out or left central Philadelphia since 1880. It is true the old church members have moved away, but other and vastly greater numbers of people have been moving in to take their places. They are largely of foreign nationality, perhaps, but nevertheless with just as great a need for the Church and its ministry. The downtown sections, bad to begin with, are left to get worse by themselves.

According to the new program the city needs several types of churches, first the modified family or community church. In suburban communities where people live in real homes and spend their leisure time within the family circle and among intimate friends, the church built primarily for spiritual and educational cultivation is still a much-needed institution. Here we have first the auditorium for worship; second the Sunday school room with equipment designed to meet the needs of the Sunday school, and third, provision for the devotional and business meetings of the Young People's and Women's Missionary Societies, clubs, etc., as are demanded by the type of people who have their social and intellectual life largely outside the church. The normal life of the regular church-goer is centered in the regular church functions, as the Sunday services, regular devotional and social meetings, entertainments, church suppers, and clubs. Provision for the program of religious education should be made with commodious quarters housing a perfectly graded Sunday school, and teachers' training courses. This equipment should be used during the week for probationers, personal workers, and evangelistic classes, together with courses in missions, Bible study, and life service work. Not all family churches have all these items, but the program should go as far as the need exists in the type of community in which it is serving, always cooperating with other agencies which are designed for the uplift of the people.

In the crowded residential sections, where great populations are massed into tenements, apartments, and boarding houses, a neighborhood church is needed to meet the demands of the community. The Church exists for the



people, and the logical people for the Church to serve is not the members who may live miles away and come in by auto or street car, but is the immediate neighborhood. Therefore, in addition to the auditorium, and the worship and religious educational items of program, this church has a parish house, or social center, where educational, social and recreational features satisfy the young life with classes, entertainments, clubs, scouts, campfire girls, moving pictures, socials, lectures, etc., as the case may need.

When the hotel, apartment house and lodging house crowd move into the neighborhood of the city family church, frequently slum conditions grow up within the parish and in many cases the neighborhood becomes distinctly foreign-speaking. Sometimes a single nationality predominates, but more often a polyglot group of foreign-speaking families and their children, together with English-speaking laboring classes, settle in around the once prosperous family church. The program needed in such neighborhoods is one that will uplift the community. Therefore we need worship features, personal evangelism, religious education and social uplift. These people cannot be reached simply by sermons and personal work of the members. The gospel of Christ must be interpreted to folks who come from Catholic countries through consecrated personalities and by a breaking down in the Church of race prejudice, and a welcoming into the membership and officary men of all races and nationalities. These people have been taught a different way and they speak a foreign language. Here we have the problem of Americanization and evangelization of the foreign-speaking people. A generation hence, unless the Church grips the situation, the ideals now held by these strangers in our midst will be the controlling ideals of the country. The foreigners are here and they bid fair to be the dominating factor in our city life. As a denomination, the Methodist Episcopal Church is doing a little work among the Italians, Bohemians, Russians and Spanish, but on the whole it has never registered in a large and effective way among them mainly because it has refused to cater to their needs.

Attractive churches having one room set apart for worship only must be built. The religious education program must be stressed, for these people must be actually taught, as they are not now taught in the half-hour period of the Sunday school, the principles of Christian faith and Christian living. The social and recreational life needs attention because of their poor homes and environments. There is no place for the children to play but on the streets. The young folks have only the park bench, a street corner or the dance hall in which to meet. The community service program must embody social uplift and include the amelioration of social conditions under which men and women labor and earn their bread and butter. But the church must also work in connection with other welfare agencies in the district. When there are public night schools for foreign-speaking peoples in a polyglot or foreign neighborhood, the people must be urged to go to them, and instead of holding similar classes in the church, a forum or some other phases of an Americanization program should be conducted, thus stimulating and gathering the fruits of the public night school work. In the same way it is necessary to cooperate in regard to vocational and industrial classes and thus supplement the work of the established social centers in the neighborhood.

In the greatly congested districts the program may need to be enlarged to include the features of industrial relief. Here are the repair shops for making over old clothes, shoes, hats, furniture, etc., and stores for selling these



renovated products to the poor of the community. Here unfortunates are also given a chance to earn a living, for such a plant needs a large force of workers. A handicraft school should be carried on in connection with this institution where the experienced managers of each department will supervise the teaching of a trade or occupation to all who desire it, giving them a recommendation when they have satisfactorily completed the course. In such a community a Rescue Mission with street meetings, reading rooms, dormitories, cafeteria, etc., may be greatly needed.

In those sections lacking in municipal advantages and where the foreign-speaking peoples and Negroes, living in crowded and unsanitary homes, are deprived of the benefits of Young Men's Christian Associations and other welfare agencies because of creed or color, the need may be felt for a four-square institutional church, which will provide the community with gymnasium, bowling alleys, skating rinks, swimming pool, shower baths, pool and billiard tables, in addition to the all-round program of the neighborhood church. In other words, it is the duty of the church to offer to its community the equipment and program essential to carrying on the work necessary for the betterment and uplift of the life and environment of the whole community.

In many cities there is what is called the downtown section. These districts are marked by business and office blocks, large and small stores, mills, factories, amusement centers, hotels, boarding and apartment houses, and a considerable remnant of the homes of old families who were loathe to move out in the transition period. Here there should be a great church, carrying on a program comparable to serve effectively the life of the whole community. In cities where churches are too close together it is our direct policy to combine the church properties and have one outstanding institution representative of an all-round Methodism. This church should be the dynamo through which shall radiate or function the spirit of the true evangel, quickening and vitalizing the life of the whole people. This institution should furnish a forum through which the minister could proclaim the civic, political, social and industrial message of the time, compelling the body politic to righteousness in personal life and community relation. It should be the place where the young aggressive and progressive people not only of the immediate section, but of the whole city, should receive a training in social uplift, welfare work and religious education, qualifying them for scientific and effective community service. But inasmuch as this church has a neighborhood of its own to serve, it should be also a neighborhood church, embodying such items of a social and uplift program as are suited to the locality in which it stands, remembering always and forever that each phase of the work connected with any and all the different types of churches mentioned above is literally saturated with the spirit of the Man of Galilee and dominated by a passion to render sacrificial service for the moral and spiritual uplift and betterment of men.



## II. PROGRAMS FOR TYPE CHURCHES

### A. THE DOWNTOWN CHURCH

The downtown church is the church on a thoroughfare most of whose members are dependent on transportation for their attendance at church. It has a large transient population living immediately about it in hotels, rooming-houses, boarding-houses, and apartment houses. It has a responsibility also, during the week, for business and working people, and, in many places, an advancing immigrant population. Its geographical location gives it a possibility of prominence in the affairs of the city at large.

The constituency of a downtown church should include:

1. Its original members, no matter in what part of the city they may live, who have not transferred their membership to another church.
2. All those people who live within walking distance of the church and who have no other church affiliations.
3. Any other persons not members elsewhere who manifest an interest in this church.

The membership of this church must be according to the disciplinary regulations of the Methodist Episcopal Church. There may be created, however, for persons who are in the city only temporarily, an associate membership, provided only those are eligible to this membership who belong to some evangelical church. This class of members should not be counted in the total membership of the church.

The staff necessary to man such an organization should consist of a pastor, a director of religious education, a church secretary, and a community worker, with such other workers as the situation will justify; athletic and recreational director, language worker, visiting nurse, kindergarten teacher, boys' worker, girls' worker, etc.

The construction and operation of a Community House is recommended. A board of managers should be elected by the Quarterly Conference from the constituency and membership of the church. A majority of this board should be members of the Methodist Episcopal Church and likewise the officers. The term of membership in the board of managers should be so arranged that one third are elected each year.

#### Worship

The Sunday services afford the largest opportunity for worship in the downtown church. To meet this opportunity there should be an outstanding preacher with an evangelistic, prophetic and scriptural message. The morning service may well be ritualistic in character, with less formal service in the evening. The music should be of the highest standard and designed to minister to the purpose of worship. There should be congregational singing under competent leadership. All pews should be free and a hearty welcome extended to all who attend. Services of fellowship or a family-hour may occasionally follow the evening service.

The note of worship should be present in the Sunday school and mid-week service and in all of the organizations of the church. Civic gatherings and patriotic occasions will sometimes afford opportunities for worship.

A thoroughly graded and departmentalized Sunday school, a junior church for worship and instruction in Christian principles and a young people's expressional and devotional service Sunday afternoon or evening, or both, are recommended.

#### Educational Activities

In order to serve a downtown constituency, to reach the transient and polyglot population, the following week-day educational activities are recom-



mended: 1. A kindergarten throughout the year. 2. A daily vacation Bible school for the summer. 3. A supervised playground and fresh-air camp.

For the older children:

1. Study classes in Bible, health, stewardship, life service and other appropriate subjects in connection with societies and clubs for boys and girls.

2. Industrial classes in manual training for the boys, cooking and sewing for the girls, with supervised recreational and gymnasium work.

For the young people:

1. Social evenings for the several departments of the Sunday school and for the young people's societies, seeking through these to reach the transient young people of the neighborhood and to make use of and develop the dramatic and literary possibilities of our young people.

2. Evening sewing, cooking and study classes, discussions or open forum, with clubs and societies.

The curriculum for the education program should include the Bible, health and hygiene, sex education, missions, life service, Christian stewardship, community problems, citizenship and current events. These courses should be under a director of religious education and a physical director.

### **Community Service**

In order that the downtown church may effectively serve its community and minister to the social, intellectual and spiritual needs of men, the following program of community service is recommended:

1. Evangelism: (a) Social evangelism. (b) Personal evangelism, such as revival meetings, personal work, open-air meetings, street meetings.

2. Athletics: (a) Indoor sports: gymnasium, bowling, swimming and games. (b) Outdoor sports, such as baseball, field meets, skating, hiking, tennis.

3. Education: Kindergarten, daily vacation Bible schools, mothers' classes, English classes, etc.

4. Social program: Group gatherings of the church organizations, rooming house parties, immigrant parties, student parties, nurse's parties, club activities, foreign-speaking groups, and other distinctive groups that may be in the church community.

5. Social service program: Clinic, day nursery, employment agency, confidential information, emergency lodging, noonday rest room, cafeteria, laundry service.

These activities should, wherever possible, be coordinated with the social agencies and activities of the community.

### **The Enlarged Life**

The downtown church should be vitally concerned with the welfare of the entire city. Its leaders and members should associate themselves in every possible way with the great civic movements, such as law enactment and enforcement, recreational censorship, interest in labor conditions, etc. This cooperation should extend also to all humanitarian agencies, such as the city charities, the juvenile courts, playgrounds, parks, etc.

The outlook of the downtown church must, however, not be limited to its own city. It should seek to relate itself to the State and Nation. Its voice and influence should be felt in the election of public officials, in the breaking down of racial prejudices and in all moral reform. World problems are likewise of interest to this church on the thoroughfare. Industrial movements, international politics, and other questions of world importance should receive its attention.

Salvation alone will solve the problems of the world, and for this end we should cooperate with the great missionary movements of the Methodist Episcopal Church and the world federation of churches.

### **Advertising Bureau**

This church, probably more than any other type, needs an advertising committee, or bureau, directed by a strong publicity agent. The newspapers, the



"wayside pulpit," bulletin boards and various other types of advertisement should be used freely.

### **Buildings and Equipment**

For the foregoing program the following buildings and equipment are recommended:

1. A commodious and beautiful auditorium. A chapel of the same architectural design to be used for young people's meetings, junior church, prayer meetings, etc. These two rooms should be kept primarily for worship.

2. For the Sunday school, large rooms for the beginners', primary and junior departments. For the intermediate and senior departments, large rooms, but small separate classrooms. For the adult department, if practicable, separate rooms; if not, the chapel may be used.

3. The community building should provide for the social and recreational features and should be equipped with dining room and kitchen, parlors and rest rooms, gymnasium and roof garden, bowling alleys, baths, swimming pool, reading rooms, laundry, game room and play room for children. In many cases the Sunday school rooms and the social rooms may be so combined as to have the two-fold purpose.

### **Budget and Support**

The annual budget to finance this program must be carefully made up by a representative committee from the membership of the church and the staff workers. Ample allowances should be made for all regular expenses and there should be a generous contingent fund. At the annual meeting of the church the budget for the following year should be explained and justified and all financial matters frankly discussed to the end of impressing the individual with the necessity of his participation in this part of the work. An every-member canvass should be made and the spiritual as well as the material feature of the budget be presented.

It is recognized that this church may look to the public at large for an outside "financial" constituency. Business concerns, property owners and other benefiting public agencies will be glad to support a properly managed, public-spirited downtown church.

## **B. NEIGHBORHOOD AND FAMILY CHURCH**

The neighborhood and family church ministers not only to its own community but relates itself to the leadership and support of the entire religious body. Emphasis, therefore, must be laid on its program and policy as indicated in the following recommendations:

### **Constituency and Constituency Roll**

The church constituency should include every person within that immediate section of the city in which the church is located, not affiliated with some other church. The immediate constituency is composed of those who may reasonably look to this church for its ministrations.

The constituency roll should consist of a careful description of every family. The use of a card index, arranged alphabetically by streets, with a cross index arranged alphabetically by family names, is advised.

### **Terms of Membership**

No special recommendation other than the disciplinary regulations of the Methodist Episcopal Church.

### **Organization**

The official board with the largest representation authorized under the Quarterly Conference should be the basic organization of the church. Where greater efficiency would be secured by a wider representation, the council plan, including such a representation from other organizations as may be necessary, provides a serviceable method. The largest possible use of the unit system, with adequate representation in the official board or church council, will prove of great value.



### **The Church Staff**

The church staff should include: 1. Pastor. 2. Secretarial assistant. 3. Director of religious education and social activities. 4. Deaconess or parish visitors. (5. An assistant pastor who may, or may not, assume the duties of worker in Nos. 3 and 4.)

### **Worship**

The regular worship should be the Sunday morning and evening services, the Bible school, the Epworth League, the Junior League and the mid-week meeting. Special services should be arranged for special days and provision made for a varying program such as may be necessary to establish and maintain vital union with the life of the community.

The Sunday morning service should be dignified and reverential, following the established ritual of the church with such variations as may prove effective. The Sunday night service should appeal especially to the un-churched masses with the evangelistic note dominant.

The mid-week meeting should be adopted to the new day. Let there be a church day each week when a full program of church societies and organizations shall close with the mid-week hour as a climax. This hour should be a service of worship, instruction and good-fellowship.

The church music should be given most careful consideration. A director of music in close touch with the church program and in harmony with the pastor, together with a chorus choir, is recommended. A young people's choir may be used with splendid results in certain communities. Emphasis should be placed on congregational singing of hymns. Special solos, quartets and the Bible school orchestra will prove attractive for the Sunday night service. Prayer is a vital element in worship and should be the result of thoughtful, earnest fellowship with God.

The sermon should be a throbbing message from the prophet of God.

### **Religious Education**

The religious program of the family church should provide for the fullest development of the child, the home and the community. The church school should have the best possible teaching talent. There should be teacher training classes and a teachers' conference weekly.

The school should be fully graded, with separate rooms for each department and work tables for all below the senior department.

There should be a daily vacation Bible school where practical.

Organized classes in all departments above the junior department, with a week-day program of social and recreational activities, are recommended.

Teachers should lead their classes in expressing their Christian purpose in definite activities.

Sunday school work of one hour per week is not enough. Provision must be made for instruction in life service classes, mothers' classes, industrial classes for the working boys and girls, Bible classes and mission study classes, which shall relate the work of the family church to the community and the world at large.

The future gives expectation of new development and opportunity. The Gary plan gives hope for a relationship to the public school, which will increase greatly both the opportunity and responsibility of the Church. This whole program of education must have the vital, redeeming spirit and power of the Christ.

### **Community Service**

The church of today needs a vital social program, designed to minister to the whole life of the community. It should seek by every point of contact legitimately open to it to bring its dynamic forces to the affairs of men. To organizations regularly accepted within its policy should be added others such as men's clubs, forum, boys' and girls' clubs, employment and rooming agencies, medical and legal aid bureaus. For a program of this character it would be necessary to provide reading and social rooms, gymnasium and facilities for outdoor recreational activities where they are not already provided.

The church should relate itself effectively to the great welfare agencies, labor organizations, civic and interdenominational movements of the city.



Wherever such agencies are laboring for social justice, economic righteousness and the general uplift of humanity, they should receive not only the church's moral support but also its cooperation.

There should be a close and definite relation in financial support and personal service between the family church and the missionary enterprises within the city.

The church's influence should also be felt vitally in questions of morals and law enforcement.

Nothing of vital interest to the State or Nation is foreign to the immediate concern of the church. A Christian State is the world's ideal, as well as its only hope; hence, the teaching of Christian patriotism is one of the avenues of service open to the church. The perpetuity of Christian patriotism will be best secured by an adequate Americanization program, which provides for the inculcation of true American ideals, the thorough understanding of the obligations of American citizenship, and the privilege and responsibility of suffrage. Therefore, the church should observe national holidays and celebrate the outstanding patriotic occasions. It has a distinct task in this day to cultivate racial friendliness.

If the Nation is to be Christian the church must also supplement this individual gospel with a social gospel which will project into the social consciousness the ethical standards of Christ.

The church should be actively interested in promoting the work of all missionary societies. It is well to link up the local church with some specific work in the home and foreign field in definite support. An earnest effort should be made to develop a world viewpoint on the part of the constituency so as to secure an intelligent and effective support of all international movements—economic, political, social and moral—that make for the welfare of mankind.

The church building should be so constructed that it could carry out an adequate program for the community. The essentials of all church work may be included under the following heads: Worship, religious education, service, recreation. The general architecture of the building should be a silent teacher of what the church stands for.

For securing suitable building and equipment help may be secured from the Bureau of Architecture of the Methodist Episcopal Church, conducted jointly by the Board of Home Missions and Church Extension, and the Board of Sunday Schools of the Methodist Episcopal Church, with offices at 1701 Arch Street, Philadelphia, and 58 East Washington Street, Chicago.

### **C. THE CHURCH IN THE SUBURBAN COMMUNITY**

A suburban community is here understood to be an outlying residential section of the city, with more or less well-defined limits and with a community consciousness developed or to be developed. The church may be an only church, the dominant church or one of several churches of approximately equal strength.

#### **Constituency and Organization**

The constituency of a church in this community is the whole community, and each church should regard it as a definite obligation to affiliate every person in the community with the church of his choice. An only church should minister to the whole community. A dominant church should promote in practice a cooperative spirit with the other churches in unitedly ministering to the whole community. One of several churches should identify itself with existing agencies for promoting the welfare of the entire community. The constituency rolls should be made up by the plan of cooperation agreed upon by all the churches of the community.

#### **Terms of Membership**

The basis of membership should be the determination to be a follower of the Lord Jesus Christ, and the disciplinary requirements of the Methodist Episcopal Church.

#### **Organization**

The organization of this church should be built around an official board or church council, democratically constituted so as to be representative of the



whole community. Other organizations suggested are: A church school, a young people's society, women's societies (aid and missionary), men's clubs and organizations, and boys' and girls' clubs or organizations.

#### **Staff**

A suggested staff is: 1. Minister. 2. Church secretary. 3. Director of religious education. 4. Director of young people's work.

#### **Worship**

In the development of the worship program of this church there should be for Sunday a separate service of worship for children up to thirteen years of age; a morning service that follows an established order with good music and a strong, constructive sermon; and an evening or vesper service of a religious fellowship with a flexible order and special features.

The week-day services should be characterized by prayer, education, fellowship and service impulse.

#### **Religious Education**

Correlated closely with its program of worship will be that of religious education. Religious education is to train the young life of the community for fullest participation in the democracy based on the will of God.

The curriculum of the school should be graded both for Sunday and week-day work to suit the age of the respective groups. It should include Bible study, the study of social principles of Christianity, community study, missions, teacher training and training for leadership.

#### **Community Service**

This church should seek to develop a community consciousness by closest cooperation with other churches. It should also cooperate with all other social agencies in providing proper recreation and a full social program for the community.

In its city relations it should be closely linked up with downtown and immigrant churches, pouring into the city religious life, wherever and whenever needed, both leadership and financial support. It should seek to develop and maintain a righteous civic consciousness, fostering civic reforms, education, civic improvements and the general welfare of the city along such lines as health and recreation.

In its larger field it should seek to cultivate the highest standard of loyalty and patriotic meetings, the display of significant emblems—state and national flags—and the observance of days significant in our national life. It should further every movement for Christianizing the State and Nation, such as the democratization of government and basic industries, proper legislation, prohibition, temperance and morals and home missionary work.

In its relation to the whole brotherhood of man it should be active in promoting world missions and in fostering international good will.

#### **Buildings and Equipment**

This program calls for a commodious building strategically located. The auditorium should be built to promote worship. Provision should be made for a departmentalized program of religious education and a full community program of recreational and social activities.

#### **Budget and Support**

A completely unified budget is the goal to be sought for this church, because it represents in concrete form the whole activity of the church as a unit. Its support should come from the entire community, if it is an only church; otherwise its supporting constituency is determined in conference with the other churches of the community. The every-member canvass is the method of approach, and no member of the constituency should be omitted.

### **D. THE CHURCH IN THE IMMIGRANT COMMUNITY**

The church under consideration here is situated in a community predominantly consisting of immigrants and the children of immigrant parentage.



Racially the community may be homogeneous or polyglot. The difference will involve only minor changes in the program.

### The Aim

The aim of such a church is so to minister to the entire life of men that deep and broad Christian character may be attained by the individual and that the Commonwealth of Christ may be enlarged.

To this end it should furnish to Christian forces an opportunity for co-operation and should seek to unify as far as possible all endeavors that look toward the accomplishment of social good. It should promote wise personal and social evangelism, religious education and simple neighborliness in the name of the Lord Christ.

### The Field

A survey is recommended as a means of increasing the understanding of the field. In race, the immigrant group differs widely within itself.

These men are hand-workers, generally unskilled, or small business men. Among their women is the great source of supply of female manual labor. Their children work relatively early in life.

Compared with the wages of American labor in general their income is low; the working conditions are frequently bad, the surroundings unhealthful and often dangerous, the hours long and the labor unduly exhausting.

From these industrial facts, from the greed of landlords and municipal neglect, and from their own low standards of living, there very generally result congestion, poor housing and dangerously unsanitary conditions.

The social environment in which the immigrant group very generally finds itself, constantly fights against any high degree of spiritual and moral development.

The people of this group are more responsive to emotional stimuli than native Americans, care more for ornateness and display, possess more artistic sensibilities. Their European background and alienation from its people and customs, and their newness to our country encourage the large measure of radical thinking found among them. They have largely broken with their old traditions, they have not acquired ours, they attack the problems of American life free from the heritage of intellectual habit. It must be remembered that their viewpoint is unique.

They have strong religious instincts, but for reasons similar to those just mentioned they are frequently hostile to the Church, and especially to the Protestant Church.

The immigrant community presents certain outstanding needs to the church willing to serve. They, and especially the children, need abundant and wholesome recreation. The men and the women need guidance in the simple affairs of life and more particularly in life's emergencies. There is also urgent need of relating this whole group intelligently to the facts and to the ideals of American life. They need an endless amount of simple friendliness based on mutual respect and appreciation. They need the personal fellowship of Jesus Christ.

The contributions they make to our life must be kept in mind: The hard, dangerous, necessary work they perform; the splendid men and women who have stepped forth from every large stream of immigrant life and made us debtors; the heritage of hidden power, far-gathered and rich, that is revealing itself to our American life in the second and the third generation.

### The Program

The following program is not offered as a complete plan but as general and suggestive:

1. **Extensive.** District visiting. District nursing. Free clinic and dispensary. Free legal advice. Fresh-air work. Playgrounds. Community gardening. Garden camps. Outdoor movies. Pageantry. Block parties. Shop meetings. Open-air meetings. Wayside pulpit. Personal service.

2. **Intensive.** Children's work: (a) Day nursery; (b) Kindergarten.



Industrial work: (a) Domestic science—Sewing, millinery, cooking, home making; (b) Crafts—Woodwork, clay-modeling, printing, basketry, hammock making, weaving; (c) Arts—Especially piano, orchestra, singing. Young people's work: Boy Scouts; Girl Scouts or Camp-fire Girls; Social clubs, reading room, good books and periodicals; Game room. Athletics: Gymnastic activities; Various games; Expressional activities. Mothers' clubs. Men's clubs. Boarding-house guilds and parties. Community chorus. Community forum. Lunch club. Relief agencies. Employment bureau: Loan fund; Milk and ice fund; Coal fund. Cooperation with other social agencies. Close cooperation with the Goodwill Industries is especially urged. Where it is not established, some measure of similar relief may be used by the church.

3. **Religious Education.** Graded Sunday school. Teacher training class. Epworth League. Junior League. Bible work in all industrial classes. Week-day religious instruction. Lectures: Stereopticon, movie, projectiscope. Personal workers' training class. Foreign language worker for adults and frequently for young children.

4. **Worship.** Regular preaching in English. Ministry to foreign-speaking people in their own language. Prayer meetings. Class meetings. Junior church. Sunday schools, Epworth Leagues in classes and clubs where practicable. The use of the best music with good director, emphasizing senior and junior vested choirs and orchestras, should be stressed.

5. **General Civic Activities.** This church should stand constantly for better civic conditions, such as: Better educational facilities, municipal improvements and reforms, playgrounds, public baths, parks, and squares, better housing and sanitation, libraries, general welfare. An earnest and intelligent loyalty to the Nation should be inculcated with due respect to the flag and with the observance of national holidays.

### The Organization

A Methodist Episcopal Church in an immigrant community may not have so complex an organization as a church in an English-speaking, residential community. Indeed, any attempt at organization should be made slowly and with great wisdom.

When fully organized, an official board or a church council should represent the church as such.

For the direction of the community service enterprise, a council is recommended, composed as follows: The pastor or pastors, staff, one or more representatives of the official board of the church, one or more representatives of the supporting church or society, the delegated representatives from the various organized community service groups. This should insure a democratic government and will tend to harmonize all viewpoints through open discussion. It ought also to produce and emphasize loyalty to the institution as a whole and not alone to any particular group or activity within the institution.

As rapidly as seems advisable, the following standing committees may be appointed from the constituency by the official board or the council; the interested staff worker and the pastor or pastors being ex-officio members of all committees: 1. Worship. 2. Religious education. 3. Boys' work. 4. Girls' work. 5. Social service for men and women. 6. Finance. (To aid in preparing the budget, in raising the amounts required and to have careful oversight of all expenditures.)

The minimum staff should consist of the pastor and superintendent, the director of boys' work, the director of girls' work and a language preacher or teacher. In addition, a secretary, a deaconess and a visiting nurse are invaluable.

The members of the staff should be thoroughly informed concerning the backgrounds of the immigrant life, including their history and economic conditions in their homeland.

### The Building and Equipment

The building used for the work in an immigrant community should be arranged to serve the whole man—physically, socially, mentally, morally, spiritually.



The building itself should express architecturally the three-fold purpose of such a church—worship, religious education, community service.

The part set apart for worship should not be used for other purposes unless absolutely necessary. It should possess appropriate dignity and beauty. It should be open to public worship and accessible to private meditation and prayer all day and every day.

The building should be arranged and facilities provided for the most approved departmental and classroom instruction. These rooms should not be used for any purposes that would seriously disturb their educational decorations and equipment. Provision should be made for week-day religious instruction.

The part of the building used for community service should, as far as possible, be separate from the parts used for worship and religious education and should be adapted for all the activities suggested in the program and so arranged as to aid other social agencies in a cooperative way.

### **The Budget**

The budget should be adequate and carefully prepared. The estimates should come first from the head of the department and the proper committee working with the pastor. They should be passed by the community work council and by the official board. Finally, of course, they will go to the societies having the ultimate authority, such as the local City Missionary Society and the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Contributions from the general boards of the Church, from outside individuals or churches, and from an every-member canvass will be the principal sources of support. Christian stewardship should be urged wisely. Mere money-making schemes should not be used. The payment of dues should be reduced to a minimum.

## **E. THE CHURCH WITH AN INCREASING FOREIGN POPULATION IN A RESIDENCE DISTRICT**

This program was worked out around a definite church, the West Side Methodist Episcopal Church, Jersey City, N. J. All reference to that particular locality has been omitted here, as have the recommendation for community service and much of the other phases of the program, because of duplication in other programs printed here.

### **Worship**

The type of worship in such a church as this will depend largely upon the pastor. There ought, therefore, to be a staff of such size and ability as to give to the pastor plenty of time for working out this part of the church program.

Much can be done by the musical program to promote worship and attract the foreign element of the community. The junior and senior choirs should wear vestments and the use of the processional and recessional will add the dramatic touch much appreciated by those who have been accustomed to ritualistic forms. Attention should also be given to the types of music used by choir and organ numbers. Select compositions by noted composers of the nationality which you wish to interest, and advertise this. Special instrumental music can be introduced for the same purpose.

To interest the children in worship, stress the junior choir and have a short sermon for them every Sunday. It will not detract from the preaching for adults to keep in mind the children in the use of words and phrases which they can understand in building the regular sermon.

Worship in the Sunday school should be conducted by departments, with material suited to the age and special needs. Always keep in mind that forms of worship are but a means to an end and that the children must be led to a spirit of worship by means which they can understand.

For the Sunday evening worship the following suggestions are made:

The use of the Community Sing, Gospel Team and Minute Men; the use of the movies and stereopticon, especially to present facts regarding the local



fields and missions in general; special musical service, emphasizing the style of music most attractive to the nationalities represented; an occasional use of the forum style of service; young people's service, arranged by the young people themselves; presentation of community questions by the pastor and local leaders and also outside speakers of note; pageant and religious dramatic presentations; programs by the Sunday school; celebration of special patriotic days.

Worship in the mid-week service should be emphasized. Here is an opportunity to get many different minds working on this problem and sharing in planning for worship expression.

Keep the family altar before the members by preaching, by mention in the bulletin, and by pastoral work. Suggest suitable literature, such as Skeene's Book of Family Worship. Seek to enroll all who will promise to keep up the family altar, and furnish suitable scripture passages for use.

### **Educational Program**

The program here suggested presupposes that the services of an educational director are available. The pastor and all the staff workers, together with such others as are interested, should prepare a definite policy for an educational program for the entire church.

Classes in Americanization and citizenship can well be conducted by the church. The English-speaking members can help very much by aiding the foreign-speaking folks to find their way to the best that America has to offer. If no suitable classes are available for learning English, the church should be opened for such a class.

### **Young People**

The Epworth League should work in harmony with the young people's department in the Sunday school.

Young ladies' missionary societies should make their work available for a larger number by cooperating with the Sunday school departments in presenting the monthly missionary programs. The boys must not be neglected in the plan for missionary education.

Organized classes in the Sunday school and organized departments give to the young folks the opportunity to plan and carry out their own ideas, under helpful leadership.

Definite plans should be made for training the young folks in the various tasks which the church asks them to do.

Make the young folks an integral part of the preaching program, recognizing their special days, such as commencement, Rally Day and Epworth League anniversary.

### **Children**

There should be special classes for preparation for membership, embodying some features of the confirmation class, especially for the children in foreign-speaking families.

Make the children an integral part of the preaching program.

### **Program for the Sunday School**

1. Graded and using the graded lessons.
2. Departmentalized, with each department organized to carry on its own program of worship.
3. Organized classes from the intermediate department up.
4. A teacher training department for instruction and practice.
5. Weekly Sunday school staff meeting; preferably on the evening of the midweek service for supper. Teacher training can be carried on in connection with this and Bible study for teachers of graded lessons. The superintendent can use this to unify the efforts of all the departments and set up the program for the following Sunday.
6. Hygiene instructions should be given by departments or classes.
7. Missionary education should be carried on by departments. Connect up each department with some missionary project, home and foreign, allowing the scholars to choose their own project and vote the money for the same.
8. Emphasize special days with programs and pageants.



9. A musical department should promote the organization of orchestras, children's choirs and training in the singing of hymns.

#### **Week Day Instruction**

1. This should be thoroughly coordinated with the Sunday school program.
2. Under this leadership should be included the social and recreational activities for the children and youth of the community.
3. Special emphasis should be given to hand work and all expressional activities and a division made between the Sunday school and midweek classes so as to leave a larger time for worship on Sunday.
4. Whenever possible, have the midweek school in charge of the same leaders as the Sunday program.
5. Connect with a vacation school for the summer months.

#### **Directly Touching the Home**

1. The Home Department of the Sunday School. Do not neglect the foreign mothers. If they cannot read English, start a class for them. Have a mother's class in Sunday school, meeting in a room close to the beginners' department. Hold occasional socials where the foreign-speaking mothers can meet the English-speaking mothers. This will develop points of contact for Americanization and also be an opportunity for practical teaching in the home arts.
2. Cradle Roll. Get all the babies. There are no foreigners in this department; they all speak the same language. This touches the home at a time when the parents are most ready to accept our friendliness. Christening with most of the nationalities is a great event. Their first break with the Roman Catholic Church is liable to be at this point. The cradle roll is the recruiting ground for the beginners' department.
3. A Parish Visitor. To reach the adults of the home is needed someone who can use their own language.
4. Family nights are helpful, when there will be something to interest every member of the family. For this use can be made of the movies, athletics, children's games, and entertainments, either professional or given by our own folks.

### **F. THE CHRISTIAN CHURCH IN AN INDUSTRIAL ENGLISH-SPEAKING COMMUNITY POPULATION**

By an industrial community is meant here a community whose population is made up for the most part of persons who earn their living by working in different industries. These people may or may not live in proximity to the industry in which they work, but they do live in general, in that part of the city where rents and real estate values are gauged by the standard of wages which they receive. The industrial population is made up of skilled and unskilled labor, though the latter exceeds the former.

One of the marked characteristics of the industrial community is the large number of roomers. In some communities whole blocks will be given over to boarding houses or rooming houses.

#### **Housing**

There is a wide degree of variety regarding housing conditions. There are communities where the homes consist mostly of one-family houses with modern conveniences; with grass in front and a garage in the rear. But these are exceptional. More often is found either the separate house with several families or the single family with many roomers. Then, too, there are industrial communities with a high degree of congestion, with poor toilet facilities. Under these last circumstances is found a high degree of infant mortality and tuberculosis; the latter induced also by conditions that prevail in the place of employment.

#### **Food and Nourishment**

The food and nourishment seems to depend upon the wages received. Wages vary with the kind of service rendered, whether skilled or unskilled,



but it seems evident that the increase of wages has not equalled the increase in cost of living. Hence, in order to meet the family expenses, many boys and girls are forced into industry at an age when their time should be spent in school.

There is a decrease in the hours of labor since the beginning of the war. But some industries still maintain two shifts of twelve hours each, which means that sometimes the laborer is compelled to work twenty-four hours at a stretch. Large numbers of men and women are compelled to labor seven days in each week, leaving them no time for recreation or worship. In some cases where seven days a week are not compulsory, the workers feel that they must work the larger number of days in order to make up for the insufficient wage.

### **Poverty**

In many a poor man's family 95 per cent of the income will be spent for the actual necessities of life. Poverty's chief cause is economic. It lies deeper than drunkenness, mismanagement or thriftlessness. There is also to be found destitution resulting from accident, misfortune or personal defectiveness. Here are the handicapped in body and in mind; the diseased, all of whom are industrially incapable.

### **Educational Facilities**

The greatest single factor is always the public schools. These, it may be said to the honor of our American life, are quite as excellent as anywhere in the city. The buildings are quite as well equipped and the teachers are quite as devoted, but the fruitage of the schools is blighted by the concomitant circumstances. There will be an undue amount of truancy, partly due to the fact that the literary atmosphere of the school is not the atmosphere of the home. There will also be manifest, in some cases, the effects of an imperfect food ration. Again the home work called for by the school curriculum often will not be well done owing to the lack of facilities given the child in the home and growing out of the congestion in population. And, finally, the economic pressure is always making for the early termination of school life in order that the child may help in supporting the family.

Next to the public school, the greatest single factor in education is the labor press, by which the laborer is kept in touch with his craft throughout the nation, and even throughout the world. In this connection we must not forget the daily newspaper with its editorial. To these may be added the labor meeting with its open discussion and various minor agencies, such as "Safety First" campaigns, teachers' and parents' associations and district nursing activities.

### **Recreation**

There is much variety in the recreational opportunities of the various industrial communities. In some notable instances, corporations make large provision for the direction of recreation for their employees and their families. There can be no doubt of the excellent results of this work. In other communities the corporations will be doing nothing. In like manner some communities are keen to their opportunity in this respect, and the industrial community is well supplied with recreational facilities. In other cities this will not be the case. In general this will be the situation:

The theaters will not be found in this section, nor will the "Y" associations. Generally, the home of these is in other parts of the city. Such movies as will be found are not of the highest class and abound in melodrama and vaudeville features. On the other hand, pool rooms, bowling alleys and cheap dance halls will be found in plenty.

The most wholesome opportunities for recreation will be found to be growing out of voluntary associations of employees for play and civic direction of playgrounds.

### **Religious Life**

The neglected character of the average industrial community is as much apparent in its religious life as in anything that can be mentioned. The churches are nearly always small and cramped for room to carry on their work. The "Y" associations are far away; and the expenses militate against their



largest use by industrial workers. Instead of the kind of church life that typifies our best, we find here the tendency to extremes in religion, with an occasional mission hall, or some outlying mission of a strong church of some other section.

### **Democratic Associations**

The associations of our industrial community will be generally limited to its churches, labor halls and lodge halls. In some instances the public school figures largely in getting the people together in community groups. But this has not yet become general. The most common associations are the groups which meet in near-beer saloons, in barber shops, or such places, and the groups which gather at the noon hour in shops or gather where small groups of women meet.

### **Thought Life**

The thought life of the industrial community is such as are the natural results of the educational facilities described above. The woman's club is only beginning to function. There are street meetings from time to time, in which the crowd is addressed by the orator who wishes to get his message to them, and who knows well that this method will be acceptable, and therefore, useful. The currents of newspaper discussion ebb and flow through this section by small groups talking over the back fence, from fire-escape to fire-escape or on the front steps. And again the hand-bill finds here its largest use. Being able to read and having small libraries or none at all, these men and women will devour almost anything that is brought before them. The flaming advertisement, the religious appeal or the political argument find here their readiest acceptance.

But however imperfect the channel or the instrument of expression of the thought life of the community, the observer cannot fail to notice its class-conscious character. Across the years the laborer has surely learned to think in terms of his own kind and of his own making. He is conscious of his separation by very real barriers from the people who live on the avenue. Increasingly, he is coming to an appreciation of the vital quality of his work. It is this which leads him to make his demands for a larger part of the product of his toil and a larger share in the political control of the nation. This last factor is an increasing one.

### **Religious Functions**

There is perhaps no group to which a larger service can be rendered by the church than the industrial workers who represent so large a portion of our population. But our ministry must be along broad lines. We must interest ourselves in everything that pertains to the welfare of the worker and those dependent upon him. We must think of him as living in social and industrial relationships. Those relationships involve many questions, such as hours and wages, conditions of labor, housing, sanitation and health, recreation and entertainment, principles of justice and fair dealing, all of which affect and influence him. In all these there are ethical principles involved; principles for which the Church stands and which it must always declare without fear or favor.

Such a church must have broad sympathy and a social consciousness and passion. Whenever the membership is limited in its thought to group consciousness, we must seek to teach the social consciousness by bringing the social message of Jesus until they are inspired to sacrificial service.

Wherever there is a need, whether physical, intellectual, social, moral or spiritual, there the church is to minister.

Worship in an industrial church must be adapted to the needs of the workingman. The great themes as they relate themselves to the life of the toiler must be presented. Services should not be over-ritualistic, but with sufficient emphasis on ritual to lend dignity and charm. There should always be good music, with plenty of congregational singing.

The open forum can be used to advantage in a week-day service and occasionally on Sunday evenings. In many of these communities there are opportunities for street preaching, which should be utilized; shop meetings at the noon hours also afford opportunity to come into close contact with the worker, which will lead to a better understanding between church and workers.

## Religious Education

Religious education needs much greater emphasis in the industrial church. Usually without adequate building or equipment or trained leadership, the church has been greatly handicapped. Usually, too, the patrons and supporters of the church, because of their own limited education, are not aware of its limitations. It is urged, then, that more attention be given to this department. Lack of facilities cripples the school. We must have better equipment, and in most cases, a director of religious education for the work.

The subject matter taught should be such that the social relationships, responsibilities and privileges will be given a vital place in the consciousness of the pupils. It may be helpful to take the members of the school on a trip to the various industrial plants of the community, thus visualizing at least part of the subject matter taught in the class room and giving a broader outlook. Various forms of expressional activity may also be utilized to advantage—such as contributions to benevolent causes and especially those of the community with which they may be most familiar, and definitely assigned tasks will serve to foster and express the social consciousness.

In addition to these, there should also be correlated midweek instruction and summer kindergarten and vacation schools.

## Community Service

The church in an industrial community has an unusual opportunity to render community service.

1st. Usually this type of people cannot afford or do not have the opportunity to patronize the highest type of entertainment. For this reason the church ought to furnish it.

2nd. They do not have the time for vacations through the summer or other seasons as do our well-to-do classes, thus becoming more dependent upon the church for recreational facilities. Herein lies an opportunity for large service.

## Labor and Capital

We must have in mind the fundamental fact that the Church cannot raise issues between classes. It is ours to stand upon moral and ethical principles of justice, humanity and righteousness as these affect the kingdom of God. But we must stand fast for these regardless of the immediate outcome.

## Outside Agencies

We would emphasize that there is no need of limiting all work and efforts to the church plant. We ought to cooperate with every agency that will aid us to be of largest service to our group.

Especially would we emphasize the labor union movement. This type of church naturally will and should have the closest fraternal relations with the Central Trades Council, even to the exchange of delegates. We heartily recognize the labor union movement as standing for many of the things for which the Church stands and which this type of church people need. There are moral values contained in this movement which are now generally recognized and which we should help achieve.

In like manner similar relations should be entered into with Chambers of Commerce and like organizations.

We should interest ourselves in all questions of housing, sanitation, transportation, etc., that are vital not only to the people of today, but of the future.

We may often be of great service to our community in organizing it, so that it may find a voice with which to speak its wishes concerning the remedies needed to alleviate or cure its evils.

One of the latest developments of the church is the Goodwill Industry. This may be of very vital service to some of our industrial communities.

## Buildings

One of the crying needs of our work in industrial centers is buildings for the work. Buildings should be so arranged that the Sunday school may have separate rooms for the separate departments. There should be social rooms



so fitted as to enable various kinds of social activities to be held. The absence of the "Ys" makes especially pressing the need of gymnasiums with baths.

### Staff

We are handicapped in our planning for our staff when we consider the probable budget of our industrial church. At present we find the staff utterly inadequate. Generally, the minister and the janitor are the whole paid staff. Sometimes there is also the paid organist and music director, and sometimes also the deaconess. But in these fields will be found the need for almost every kind of church worker needed by the downtown church.

### Finances

In financing an industrial church, much depends upon the conditions of employment, which are due to the fact that the people are living up to their income. Many feel deprived of the privilege of church membership and Christian fellowship because of their inability to contribute to the support of their church and its various enterprises.

Christian stewardship is the ideal method of financing the church. Temporary possession of earthly goods needs to be greatly emphasized. Belief must be constantly strengthened by the practice of setting aside a part of one's income. The best plan for securing our money is by the every-member canvass. No person must be considered too poor or too young to contribute.

In some special cases of need, the Board of Home Missions and Church Extension of the Methodist Episcopal Church may profitably grant aid to guarantee a fixed sum, for instance, for the salary of the staff. But under ordinary circumstances, the industrial church ought to be financed by its own membership. In order to safeguard against pauperizing the church, a minimum of self-support should be requested.

### Purpose

The church in the industrial community can be satisfied with nothing less than a program for a ministry to the physical, mental and moral life of its constituency, equal to the very best to be found anywhere.

Its plan must be to put its strength into making the community a fit place in which to live. It cannot preach a lofty message in the midst of filth and squalor.

It must educate its people to think profoundly upon the social and religious questions which stubbornly press for solution upon the social conscience of today. Every member and constituent should be made acquainted with the principles and the spirit of the social creed of the Church, as set forth in the Discipline of the Methodist Episcopal Church, and with the pastoral letter of the Board of Bishops.

It is important that the Methodist Episcopal Church search out and discuss in the light of Christian ethics, those fundamental experiences that are common to all industrial men—poverty, idleness, ignorance and kindred ills. It is the business of the Church to see that these ills are diagnosed and cured.

But most important of all is the emphasis to be put upon the message of the Church as it goes forward in its holy task—the cure and the care of souls. It must insist that the sacredness of labor be sanely comprehended by the working class. It must teach that dynamic passion for service which can transform the world. On the other hand, it must insist that capital has a mutual responsibility which Christian ethics will not permit to be shirked. This mighty message must find its climax in the supreme truth that Jesus is the hope of mankind, and that labor is no exception to this universal testimony.

### III.—PROGRAM OUTLINES FOR THE CITY CHURCH

#### A. RELIGIOUS MEETINGS

1. **Sunday morning and evening preaching services** for purposes of worship, of developing the Christian character, stimulating for Christian service, and the winning of the unconverted. In every downtown church the Methodist Episcopal Church should have an outstanding pulpit voice proclaiming a strong spiritual message, not forgetting that a proper emphasis should be given to the civic, social and political phases of the gospel.

2. **Children's church** should be held Sunday afternoons or at some other convenient time, and made attractive and helpful by instrumental music and singing, object lessons, sermons, stories, special exercises, etc. At the regular preaching services there should be sermonettes for the children, and a "Go-to-Church" band will provide an incentive to the children for church attendance. The object of the band is the encouragement of church attendance. Members have cards which are punched at each service and all those who have an attendance record of thirty for the year are given a social, picnic, or some other entertainment as a reward.

3. **Junior and Epworth Leagues** should not only carry on the regular League program and take up some special educational studies in missions, Bible, evangelism, or life service, but also engage in practical work along the line of community betterment, as community sings, recreation activity, etc., always when possible working with established agencies of the city. They may also carry flowers to the sick, hold meetings in hospital wards and the homes of the shut-ins.

4. **Weekly prayer and class meetings** should be held in every church by an enthusiastic trained leadership; pertinent and helpful topics always being carefully chosen. The meetings should be of such a nature as to compel the attendance of the young people.

5. **Cottage prayer meetings** should be held in the homes of the parishioners or friends for small groups to come together for purposes of study, meditation and prayer.

6. **Meetings in hospital wards and in the homes of shut-ins**, at which groups of young people carry on a short religious service with singing, reading of the scripture, prayer, etc., are helpful.

7. **Series of special evangelistic meetings** where the whole force of the church is combined in a concerted effort to win the unconverted to Christ, should be conducted. These meetings continue a week or more, the length determined by conditions and situations. The pastor and his personal workers may conduct the services alone, or in conjunction with a neighboring pastor or evangelist.

8. **Mission hall and rescue meetings.** In the congested and slum districts mission meetings should be held for the rescue of the unfortunate and down-and-outs of the city. The meetings are characterized by singing, scripture, invitations, testimony and prayer. According to the nature of the problem a dormitory, cafeteria, reading and lounging room may be carried on in connection with the mission.

9. **Street meetings.** Evangelistic meetings held on the street corner to win the indifferent and careless people who seldom if ever enter a church's religious meetings—showing the relation of Christ and the Church to labor, law, political questions, popular movements, etc.

10. **Shop meetings.** Religious meetings held at noon hours in factories where a strong, manly presentation of the gospel is given to the men who work there, and who listen while they eat their lunches. The message to be effective must be short and direct and whole-hearted.



**11. Forums.** In these meetings the radicals gather and express themselves on religious and social subjects. The director of the forum must be one well versed in the philosophy of the radical group and be able to see clearly, think cogently and speak effectively. A fuller statement concerning the methods and messages of these meetings may be found in the pamphlet issued by the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

## **B. RELIGIOUS EDUCATION**

**1. A well-graded Sunday school,** equipped with separate rooms for the different departments. The school should develop a sympathetic relation to both community and city welfare and back up and advocate reform movements, etc. A class for younger married women where mothers, babies, bottles, and baby buggies are welcomed and expected, helps over that time when the church is so apt to lose its grip.

**2. A teachers' training class** for training young men and women to be teachers in the Sunday school. Training should consist of studies in Bible, missions, lesson presentation, and child psychology. Lesson-preparation classes should meet regularly every week to plan and discuss the Sunday school lesson. A good plan is to meet on Wednesday night for supper, discussion and study before the regular prayer meeting hour.

**3. Probationers' classes** conducted by the pastor or his assistant,—one for adults and one for children, in which the fundamentals of Christian living and the rudiments of Methodist Episcopal discipline and doctrine are explained and taught.

**4. A Mission study program** to be carried out through special Mission Study Classes, various Missionary Societies, and the Junior and Epworth Leagues. Such program to include studies in comparative religions, moralities, customs, governments, conditions of women in home and industry, etc., as well as an intensive study of some particular country.

**5. Bible study courses,** developed through special Bible classes, and in the Junior and Epworth Leagues, Probationers' Classes, etc. Courses should consist of a study of certain books of the Bible, teachings of Jesus, the lives of various men, etc.

**6. Personal workers' classes,** with a course of training in beliefs, teachings of Jesus, church history, methods of approach to people, and psychology of adults and children. Along with this or in its place classes in personal evangelism should be conducted.

**7. Classes in social service and life work,** which will give the young people first, an idea of the fields of work that are open to them, and privileges of service, with an opportunity to decide for Christian service; and second, a course of training in certain branches of the work. Various organizations can carry on practical social service work such as studying recreational needs and facilities, providing leaders for playgrounds and teachers for the Daily Vacation Bible School, etc. The women's societies and Sunday school classes may study health conditions in different parts of the city, the conditions of women in industry and get behind such movements as baby saving campaigns, holidays for orphans, and fresh-air camp work. The men's clubs and classes can study housing conditions, juvenile delinquency, Americanization and citizenship needs, labor injustice, etc., and do some definite constructive work along one of these lines. The church as a whole should make and keep up an intensive survey of its own community, its people, conditions, laws, disintegrating forces, uplift forces, etc., working in cooperation with all or any agencies organized for the uplift of the community.

**8. Daily vacation Bible school for children.** One of the features is the teaching of hymns, stories from the Bible, the teachings of Jesus, scripture verses and poetry.

## **C. PROGRAMS OF COMMUNITY SERVICE AND SOCIAL UPLIFT: EDUCATION**

**1. Lectures and forums** with good speakers on up-to-date subjects, pertinent questions and problems—political, industrial, social and educational. Open



forums for discussion on all topics, as the relation of the gospel to labor, etc.—the church not being responsible for the various expressions of opinion.

2. **Night schools**, with classes in English, grammar, mathematics, business courses, trades and handicrafts. The items of program may be chosen from those printed under the program of Industrial Relief. Such schools are to have a sufficient number of regularly employed workers to carry on the program, but unless the principle of volunteer workers is put into action greatest efficiency in reaching large numbers of people will never be attained. Some classes may be conducted free of charge, while for others a small fee may be required according to the materials used.

3. **In foreign-speaking and polyglot communities** where the church does not need to conduct a night school, classes in English and citizenship may be held for the working men and women, and a sufficient citizenship preparation given so that the men can take out their naturalization papers.

4. **The daily vacation Bible school**, held through six weeks of the summer vacation, should have in addition to its instruction in religious education, a program of art and handiwork for the boys and girls, such as hammock weaving, sewing and embroidery, waste basket and mat making, novelty cutting, picture decorating, drawing, painting and art craft, also a kindergarten for the little tots. In addition to these, provision should be made for music, health, and habit talks, hikes, picnics, etc. Often the children drawn to such a school are members of no Sunday school, therefore it strikes a field otherwise untouched.

5. **A music school** is particularly adapted to polyglot and foreign-speaking communities on account of the musical traits of the children. Here classes can be given in voice, piano, violin, and training in chorus singing, orchestral work, etc. (This school might be a part of a Children's Settlement if an extensive program for children is to be carried on.)

6. **An orchestra or fife and drum corps** with good training and leadership can do much to attract and hold the young boys, besides being an asset to the church entertainments and encouraging the singing in the Sunday school and young people's meetings.

7. **A children's settlement** is a training institute with an extensive program of cultural, vocational, and physical development for children. It may offer instruction and help along such lines as: voice culture, piano-forte, pipe organ, mandolin, band and orchestral instruments, art, elocution, sloyd, lace making and embroidery, dressmaking, sewing, millinery, cobbling, basketry, weaving, home-keeping, typewriting, printing, drafting, cane seating, manual training and physical culture. It also offers social and club life and instructions in religious ideals. The teachers of these various departments are well trained and in the majority of cases salaried workers, therefore a small fee of ten or twenty cents a lesson is charged for many of the courses, especially for music, art, elocution. Rooms and material are provided for practising. Also a quiet study room for the preparation of school lessons. Such a program demands a well-equipped and attractive building and a corps of earnest and willing workers, but any of the items of program in the Settlement may be used separately as the situation demands, and may be also adapted to the needs of young people of high school age.

8. **Classes in first aid and home care of the sick** are often needed in communities where good home conditions and hygienic knowledge are lacking. Such courses teach the use of certain simple remedies, how to wait on a patient and make him comfortable, the necessity of cleanliness, what to do in case of accident, how to bandage, etc.

9. **Kitchengarten and model flat**. In districts where whole families are brought up in two or three rooms, with no idea of what cleanliness, attractiveness, privacy or a real home can mean, classes in kitchengarten should be held for the little girls. Here, by means of doll's clothes, dishes, furniture, etc., they are taught to keep themselves clean, how to sweep, scrub, dust, wash, iron, sew, cook, make a bed, lay the table, prepare for a guest, etc. The model flat classes for the older girls give instruction in the art of buying, fitting up and arranging a house, planning meals, designing clothes, cleaning, etc. The results of such courses are seen in the marked improvement in the home conditions where the girls have gone home to teach their mothers, and in the ideal American homes the older girls have made when they were married.



10. **Personal hygiene courses** are essential in crowded residential, congested, polyglot, and foreign districts for the children and young people, separate instruction being given for the boys and girls.

11. **Little mothers' classes** for those little children who must take the responsibility of "minding the baby" and keeping an eye on little brother while the mothers go out to work, to teach them how to keep the baby sweet and clean, and healthy, how to hold it, quiet it, keep it warm and happy, take care of its eyes, feed it, etc.

12. **Church gardens and garden contests** are ideal ways of helping the boys and girls in the summer by giving them something interesting and practical to do, besides developing their bodies and inculcating thrift and ambition. Everything is provided, including seed, irrigation, and a superintendent. The children do all the work and have all they can raise.

13. **Library and reading rooms** provide both education and recreation to young and old. Books should be allowed to go home, but the papers and magazines which will prove to be in great demand must not leave the room. Friends can donate yearly subscriptions to the library or bring their own magazines in as soon as they are through with them.

14. **A study room** for the preparation of school lessons. Here the children are given a place where they are free from the influence of the home babies, the week's washing, and the parental and fraternal discussions. Assistance is also given in their studies by the people in charge and the children are thus enabled to make better progress in their school work.

15. **Mothers' meetings**, with interesting programs and a social hour, according to the type of community. The program may include any of the following items: Instruction in care of babies and children, solving of individual problems, instruction in cleanliness, talks on foods and clothes, demonstrations of various household articles and food products lessons in sewing, lectures on topics of the day, exchange of ideas, etc.

#### **D. PROGRAMS OF COMMUNITY SERVICE AND SOCIAL UPLIFT: WELFARE**

1. **Day nursery and kindergarten** where children of all nationalities are taken care of while their mothers go out to work for the day and the older children are in school. Provision should be made for the separation and care of those who are sick. The kindergarten is held in the mornings for the children who are old enough to attend, and then those who cannot be cared for by their parents during the rest of the day are allowed to remain in the nursery in the afternoon. Many children who are not clothed well enough to go to the kindergarten are welcomed here. The children are taught cleanliness, and good manners, and the use of their hands; and they learn songs, prayers, memory verses and games.

2. **Dispensaries or clinics** for medical examination, treatment, supplies and advice are necessary to meet the ignorance and poverty of the crowded and polyglot districts.

3. **Free baths and showers** for boys and girls are needed in the congested, foreign and poor districts where sanitary conditions are unspeakable and municipal advantages are lacking.

4. **A milk station** in the congested sections where mothers can obtain for a nominal sum pure milk just off the ice and in the right quantity for a feeding for the baby and in clean and sterilized bottles. This is a veritable blessing, especially in hot weather, to the young, ignorant, or foreign mother. Such a pure milk station is usually in charge of a nurse or some one trained in nursing who will be able to give the mother advice and prescribe the correct milk food for the baby.

5. **A dining room for the children** in the poorest sections of the city. Here dinners are served daily to the undernourished school children of the neighborhood. The children come from homes where there is sickness, or inability on the part of the bread winner, or where they are left to get food for themselves with a penny or two for the meal. Each child is given all he can eat of nourish-

ing soup, crackers, milk, bread and a cookie for two or three cents if he has the money, or is fed free when he does not.

6. **A dormitory** is often needed for young women working in the city in order that they may have comfortable rooms and good food for a nominal price. The building should be attractive, well equipped and furnished with reception hall and parlors for social evenings and the entertainment of outside friends.

7. **A laundry and drying-room** open for a small sum of money to the working girls living in the lodging and boarding houses of the neighborhood helps them solve the problem of keeping neat and clean without incurring large laundry bills which they would be unable to pay.

8. **In connection with the dormitory** or as a separate item there may be a cafeteria for working girls. It would be in the vicinity of the stores, shops, and offices. A splendid addition, if possible, is a reading and rest room which offers an opportunity for enjoyment and relaxation between and after working hours.

9. **In the congested centers of population**, where whole families are crowded into a few rooms or even into one, church parlors and club rooms should be provided for the young people in which they could meet and entertain their friends. This provides a safe and attractive meeting place for young men and women to spend the evening, whereas otherwise they might be on the street, in the park, etc. A victrola, piano, books and magazines add greatly to the possibilities of enjoyment. There should be sufficient supervision to insure correct conduct, but not enough to be distasteful.

10. **Systematic community visitation, studying of housing conditions, and a visiting nurse** should be integral parts of the program of a church in the downtown section. The benefits of such work should not be confined to denominational lines.

11. **A lodging house for young men** in those parts of the city where they crowd in for study, training and employment, and where good respectable living quarters are often unobtainable.

12. **A coal and ice station** is a good additional feature to a downtown institution. Here the poor people who must buy in small quantities on account of financial reasons or lack of room, can obtain good coal and ice at the same rate as if they were buying in the large quantities. In such districts coal is often bought by the pail or box and lasts only a day or two.

13. **A savings bank** with the stimulus of saving toward some definite goal (as a ton of coal for the coming winter, etc). Any sum of money down to the pennies may be put on deposit, and drawn out whenever it is needed.

14. **Lawyer's advice.** Due to the large amount of fraud that is practiced on the foreign-speaking and poor people because of their lack of legal knowledge, an opportunity for them to get free, honest lawyer's advice is unquestionably helpful. There may be a lawyer's office in the church house which is open an hour or so a day, or a working agreement may be made between the church and some lawyer's office in the city.

15. **Fresh air camps and farms** in the country where mothers and boys and girls can get away from the heat and dirt of the city for a little rest and vacation in the summer. Such vacation is usually given free to those who are known to be most in need of it. Here also men who are morally or physically incapable of life in the city may obtain work out of doors or away from temptation.

16. **Clubs and campaigns** among the boys for neat yards, clean sidewalks and streets are good aids in the betterment of the general appearance of the community, and in arousing a healthy community spirit and pride.

17. **An employment bureau** in congested and polyglot communities to help worthy men and women find work. No charges should be made to either party. A branch for young boys and girls who need after-school jobs is a great asset both in helping the finances of the home and in giving the children a chance to keep on in school and earn some money at the same time.



## E. PROGRAMS OF SOCIAL SERVICE AND SOCIAL UPLIFT: RECREATION

1. A **gymnasium** for the physical development of the children and young people may be needed where there is no other similar agency in the neighborhood. Competent instructors should be provided for the physical culture and to give proper instruction in psychology, physiology, hygiene, etc. A swimming pool and showers may be needed in the community. The formation of athletic teams through the church gymnasium is a splendid way of holding interest, developing enthusiasm and spirit, and tying the young people up with the church.

2. **Summer camps and outings** where dependable leaders take groups of poor and needy children into the country for a week or ten days of fun with little or no expense to the children, giving them plenty of good air, food and exercise.

3. **Clubs for all ages**, each with a definite object and an attractive and appropriate name. Leaders should be provided for the clubs for younger children. Boy Scouts and Camp Fire Girls, battalions, fife and drum corps, hiking clubs, athletic teams, etc., are among the many possibilities. Clubs for young boys and girls should be carefully divided as to ages, grouping together ages from six to ten, ten to fourteen, and fourteen to eighteen years.

4. **Mixed socials** in all the departments of the church to supply the desire of all people for play and entertainment. Such socials include receptions, Christmas festivities, special holiday parties, gatherings of various department circles, entertainments, social evenings for small groups, lawn parties, hikes, etc. By means of these gatherings lessons in etiquette and good manners can be taught the younger people by example and suggestion, and they are helped to develop little social accomplishments.

5. **Motion pictures** are an invaluable asset to the program of a church in any thickly populated community. By its use the children and young people can be kept from the commercialized moving picture house, and given that kind of pictures which are in no way detrimental to their thoughts and character, yet afford the same kind of amusement.

6. **Glee clubs** for the boys or girls help to train their voices, keep up a lively interest in the group, and are a good addition to both religious and social meetings.

7. A **community chorus** is especially good in polyglot and foreign-speaking communities to get the people of the various nationalities all singing the same patriotic, popular and well-known religious songs. It gives a sense of oneness of thought and feeling that is hard to get ordinarily. Such sings should be held out of doors whenever possible.

8. A **story-telling hour** in the church library or in any part of the church is sure to draw and please the younger children of the neighborhood. It is a good plan to refer those who are old enough to certain books which are good and appropriate, and thus guide their reading. Many principles and truths can be inadvertently taught through the stories told.

9. **Amateur plays** given by organized dramatic clubs or by various groups of young people are excellent both as a diversion and as a means of raising money for various causes, developing a fearlessness of being before the public, and a certain degree of self-control and poise. Folk festivals and pageants serve in much the same way, and instill a love of the beautiful and delight in the customs of other lands, probably the native lands of many people in the same church or neighborhood.

10. **Celebrations of various holidays and seasons**, such as Christmas tree and entertainment, strawberry festivals, public holiday entertainments, children's day, etc.; also church suppers, fairs, and literary and musical evenings with outside professionals, form a good part of the social life of the church.

## F. INDUSTRIAL RELIEF

1. **Repairing and selling.** Industrial work of this kind is entirely dependent on cast-off material—clothing, rags, furniture, old carpets, books, magazines,



etc. Such materials are gladly collected by the teams of the institution from people willing to donate them. This material is sorted, disinfected, and repaired in the shops and then put on sale in the stores where thousands of people, too poor to buy new things, are able to buy repaired second-hand things at a fair value, and thus become clean and presentable and thereby enabled to get a position or to keep their children in school. In the waste paper department, clothing and shoe and furniture repair shops and the weaving and printing department any number of poor and unfortunate persons, according to the size of the plant, may be given an opportunity to earn food, clothing, rent, medicine, etc. None are pauperized, but all given a self-respecting and self-supporting chance to obtain relief and get upon their feet.

**2. Industrial amelioration.** Every Christian church should promote and even initiate movements for the amelioration of poverty and the betterment of the social condition. The program of the church should include a far-reaching and definite creed of social service, the championship of civic and social righteousness from the pulpit, the organization of a forum for the discussion of religious, social and labor problems, cooperation with social, fraternal, and labor organizations in their plans for the uplift of the people and the communities, and earnest efforts for obtaining justice through social and labor legislation.

**3. Poor relief.** Temporary relief in the way of money, food, fuel, and clothes must often be given to poor and worthy persons in cases of sickness, unemployment, etc. Care should be taken not to duplicate the work of other interested agencies. Thanksgiving and Christmas baskets and dinners, Christmas tree for the poor children, etc., may also be a part of the program.

**4. Handicraft school.** The handicraft school, in which students are expected to earn enough by their own labor to pay for their living while they are studying, recommends any one satisfactorily completing one of its courses to any shop or factory doing similar work. The following is suggestive of the courses which may be offered: shoe repairing, furniture repairing, woodwork, upholstering, painting, paper stock work, printing and binding, elevator work, automobile school, tailoring, dressmaking, laundry, cleaning, and pressing, millinery, cook'ng, salesmanship, accounting, stenography, record and office work.



## THE CITY FOR GOD

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THE finest of programs will not win the city to God. In addition to careful study of the problems of the city, there must also be the consecration to service and support on the part of the people to become interested. The Centenary of Methodist Missions has afforded an excellent opportunity for the church to cease marking time or retreating in the city stronghold, and to advance. No half-way measures will accomplish the needed results; the church without reserve must give of itself, its time and its money. With the church in the city properly equipped and manned the next generation should be full of Christian leaders who could make the city Christian for all time. With the city Christian democracy is saved for all time. And with democracy safe, the nation and the world will reap a harvest of character and righteousness, justice and peace worth the cost of making a world safe for its reception.—*Christian Democracy for America.*

